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carefully examined on the basis of evidence supplied by the tablets themselves.

It is to be hoped that the strongly adverse critique from the pen of Professor Smend, which appeared in the *Theologische Literaturzeitung*, will not prejudice students against this learned work, which handles an interesting theme very freshly and instructively. The arrangement of the Hebrew text, however conjectural in many places, unquestionably helps the reader to grasp the meaning; and many of Dr. Müller's remarks are very helpful and suggestive. It is only fair to add that the two volumes are beautifully printed.

W. TAYLOR SMITH.

The Empire of the Ptolemies. By PROFESSOR J. P. MAHAFFY, D.D., LL.D.
New York: The Macmillan Co., 1895. Pp. xxv + 533. Price \$3.50.

The period of which this book treats is one of great interest and of surpassing difficulty. The Egypt of the Ptolemies was a most extraordinary Egypt. The conservatism of the native Egyptian, fortified by thousands of years of a glorious history, came into close contact with the progressive Greek mind, and under the control of Greek kings, inspired with the intellectual and political achievements of the people that had produced an Aristotle and an Alexander. The result is most instructive. The Ptolemies show the Greek political sagacity in their dealings with the Egyptians, and their interest in the intellectual development of Egypt develops a literary and scholastic atmosphere which makes Alexandria the center of the literary life of the time. The old Egyptian religion is given full swing; the priests retain their prerogatives; the Ptolemies build on the temples like old Pharaohs and receive from the religion entrance into the Egyptian heaven and deification among the Egyptian gods.

A special interest attaches to this period because of the fact that a large Jewish population is found in Egypt and receives especial favor from these kings. The Jews have their part in the intellectual fermentation of the age. It is here under the genial patronage of the Ptolemies that a great Jewish literature is produced, the chiefest monument of which is the Septuagint.

The period, however, is one of extreme difficulty because of the lack of satisfactory historical memorials, the intricacy of the political relations, and the absence of any commanding historical writer of the time to describe and to interpret for us the changing scene. Professor Mahaffy has made this period of ancient history the subject of several important historical works such as his *Greek Life and Thought from Alexander to the Roman Conquest*, *The Greek World Under Roman Sway*, and the volume on *Alexander's Empire* in "The Story of the Nations" series. This book, however, is the latest and best contribution which he has made to the subject. Mahaffy has a peculiar method of writing history. He is discursive, garrulous, and at the same time does not hesitate to insert in the body of his

text original documents, snatches of philological and palæographic lore. The combination makes somewhat difficult reading, especially when the subject is intrinsically complex. Nevertheless, we think he has produced an admirable volume. It reveals wide knowledge. It contains the text of many important documents, two at least of peculiar interest, viz., the Rosetta Stone and the Decree of Canopus. He has employed the results of the latest researches and discoveries, including the revenue papyri recently discovered. The book is attractive and instructive in a high degree. G. S. G.

Primitive Buddhism: Its Origin and Teachings. By ELIZABETH A. REED, A.M., Member of the Philosophical Society of Great Britain, etc. Chicago: Scott, Foresman & Co. 1896. Pp. 218.

The writer of this volume had a worthy motive in its preparation, viz., to make it possible for many to learn quickly and easily what Buddhism is, and to be able to distinguish the true Buddhism of Gautama and his early followers from much that is today claimed as Buddhism, but which is falsely so-called. She is not a specialist on the subject, and we cannot but regard this as an essential defect. When there are so many admirable books on the subject—we need mention merely the incomparable manual of Rhys Davids,—it is a question whether a contribution by a non-specialist has any real reason for existence. The book is full of quotations, selected in most cases from first-rate writers. Those from St. Hilaire should have been omitted. The treatment of the subject is in general just and careful; the extracts from the Buddhist books well made. It is a pity that the writer should have ascribed the practice of widow burning to Buddhism in two strongly expressed passages, when it is quite reasonably certain that this practice sprang up after Buddhism had lost its grip in India. The author's discussion of the problem of the Tantric Buddhist literature evinces a similar misapprehension, since this entire literature belongs to the latest and least Buddhist Indian Buddhism. There is a strange omission, also, in the list of causes for the spread of Buddhism in India. Absolutely nothing is said about the personal character and influence of Buddha. It may perhaps be worth while also to point out a curious slip of the author in her statement that "India was one of the provinces of Darius at the time when the prophet Daniel held a high position at the king's court" (p. 194). The references to the book of Esther also show that the writer has not grasped the import of the discussions on this book.

In the flood of literature that is being produced on the subject of Buddhism, this book has an admirable quality which will raise it above many others, viz., that it distinguishes sharply and clearly between primitive, original, Buddhism, and the later outgrowths. In this respect the author shows a true historical sense, and deserves high commendation.

G. S. G.